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The Two Sides of the Coin: Religious Discourse Analysis of YouTube Videos Related to Aasia Bibi's Blasphemy Case and Acquittal

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ABSTRACT

The paper examines the discursive practices of religious discourse constructing devout religious identity that instigates fiery sentiments not only to rule out law of the state but also to assassinate others in the name of Allah (Hussain, 2018.). The religious discourse analysis is the framework and methodology of the paper. Religious polemics are categorized on the basis of spirituality present in them in contrast to the political discourse that constructs the rule of power. For analysis of the religious discourse on blasphemy case of Aasia Noreen Bibi, five speeches of the prominent religious figures of right and left wing have been selected and analysed on the basis of intertextuality for authenticity, affective, logic and lexical and syntactic construction to perpetuate the discursive practices in the realization and legitimization of the power of ideology of the actors through language. The paper delimits its scope to the case of Aasia Bibi, and the lives taken in reference to this case, i.e. assassination of the former governor of Punjab, Salman Taseer (Taseer's Omen: Salman Taseer's assassination shows how entrenched the religious right has become in Pakistan's polity, 2011) and former minister of religious minorities Shahbaz Bhatti. The study focuses on the construction of an accusative, extremist, violent religious discourse employing abusive lexemes by some of the right winged scholars that led extremists to protest country wide and cause damage to the public property on hearing the Supreme Court's acquittal of Aasia Bibi in October 2018 (Zafar, 2018; Hashim, 2018).

Keywords: religious discourse, speeches of the scholars, Aasia Bibi's case, accusative, violent, abusive, lexical choices

Introduction

Language, the tool of communication, helps the users to socialize, establish relations, express emotions, share thoughts, construct identities, and form ideologies. Discourse is the language beyond sentence. The production of discourse can be in the written form as a text or spoken form as a conversation or speech. Discourse analysis can be defined as a sociolinguistic tool that identifies and analyses the norms of communication and talk in social group while interacting in various contexts and describes the use of linguistic forms to construct social identity. Thus,

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discourse analysis implies the analysis of linguistic and discursive practices functioning in the text (whether written or spoken) to construct ideology. As language tends to reflect the social distinction through the linguistic choices of the users in a particular speech community; similarly, religious identity is to be expressed linguistically in the religious discourse through phonological, lexical and grammatical differences (Ferguson, 1973). Hence, religious discourse is replete with the spiritual guidance and it shows the lexical choices demonstrative of a repertoire that deems fit for a religious scholar as they are considered to be a spiritual role model for the public. Unlike political discourse that exploits the language to exert power and may use swearing words to let down their opponents, religious discourse is believed to be non-exploitive. The paper explores the construction of religious discourse through lexical choices and syntactical variations related to blasphemy law with special reference to Asia Noreen Bibi's case.

(O Esteemed Messenger!) Say: 'if your fathers (and forefathers) and your sons (and daughters) and your brothers (and sisters) and your wives and your (other) kith and kin and the riches that you have earned (so hard) and the trade and business that you fear may decline and the homes you are fond of are dearer to you than Allah and His Messenger (blessings and peace be upon him) and struggling in His cause, then wait until Allah brings His command (of torment). And Allah does not guide the disobedient.' (at-Tawbah, 9: 24 translated by Dr Tahir ul Qadri, (Qadri, 2019)

There is no denying the fact that Muslims' adoration for the last Prophet Muhammad ﷺ being an integral part of the Islamic faith is unparalleled, unconditional and boundless without which one's belief is imperfect. The above cited verse from Surah At-Towbah chapter 9 verse 24 of the Holy Quran is an embodiment of this doctrine. Therefore, no Muslim can ever tolerate defiant and disrespectful remarks insulting the Prophet ﷺ and such an action can infuriate the Muslim community at large. Hence, anti-blASPHEmy laws prohibit defiling of the Holy Book, Holy Prophet ﷺ, and religious personages under sections 295-B, 295-C, and 298-A, respectively. In 1980s, legal amendment of the Pakistan Penal Code (PPC) introduced additional five clauses to the chapter XV 'of offences relating to religion' i.e. 295-B, 295-C, 298-A, 298-B, and 298-C. The last two of these inclusions concern the exclusion of Qadianis and Ahmadis from Islam owing to their defiance of the finality and seal of the Holy Prophet, (Syed, 2005; Qasmi, 2014; Khoso, 2015) one of fundamental principles of Islamic ideology. It is pertinent to declare here that undoubtedly Holy Prophet is the last Messenger of Allah and the implementation of section 295-C to protect the honour of the Prophet is conclusive. The following verse from Surah Al-Ahzab endorses the formulation of anti-blASPHEmy laws and delineates its significance in Islamic jurisprudence.

"Surely, those who offend Allah and His Prophet, Allah curses them in the world and in the Hereafter and He has prepared for them a disgraceful torment.
(al-Ahzāb, 33: 57 translated by Dr Tahir ul Qadri (Qadri, 2019)

The study explores the relationship between religiosity and the discourse and it seeks to answer the following questions pertaining to religious discourse: What are the characteristic features of a religious discourse? What discursive practices have been employed by the religious scholars to authenticate their ideology? What lexical and syntactical forms are at work in religious discourse on apostasy that determines the demand of extremist actions from the listeners? Does religious discourse of the scholars exert power like the political discourse and accuse the opponents? The paper focuses on the creation of a religious discourse which exerts its power of ideology like a political polemic through raising sentiments employing affective construct to legitimize extremist and accusative discourse.

Of Offences Relating to Religion: A Global Matter

The history of blasphemy and blasphemous defamation dates back to 16th century in the UK where it concerned the Christian faith mainly; however the trials were rarely beyond the 19th century. Later, it was abolished by the Criminal Justice and Immigration Act 2008 in England and Wales. After Human Rights Act 1998, the UK courts were bound to make it compatible with the European convention as the debates considered it an undue restriction on freedom of speech and a violation of human rights (Marshall, 2011). Nevertheless, jurisdiction pertaining to defiling or defaming religion or hurting religious feelings are criminalized globally and anti-blasphemy laws exist in European, American, Australian, Asian, and African countries irrespectively, in total 56 countries practice this law (Khalil, 2018). However, the blasphemy laws of these countries vary in nature and practice according to religious faith and judicial system of the country (Blasphemy and Related Laws in Selected Jurisdictions, 2017).

Of Offences Relating to Religion: A Local Narrative

Pakistan, like many other post-colonial nation states, adapted the British legal system after independence in 1947, thus Indian Penal Code 1860 was the first criminal legislative framework adopted by Pakistani judiciary. Indian Penal 1860 introduced defiling of any religion as a criminal offence for the first time in the Indian subcontinent. From religion neutral blasphemy laws to religion specific provisions arose the disdain for Pakistan becoming an Islamic state rather than a secular nation (Husain, 2014).

Sacrilege in Pakistan has become a matter of controversy arguably since 1986 capturing the global and local headlines recurrently exhibiting the tragic drama caused by the increasing religious intolerance and sectarian violence in the social milieu of the state (Siddique & Hayat, 2008). Before 1980s the cases registered under blasphemy law were not more than a dozen; however, since 1986 the cases of blasphemy conviction increased surprisingly. According to data provided by NGOs working on this issue, 4000 cases have been handled so far; whereas, a center for social justice based in Lahore reports that 1472 people have been charged of apostasy between 1986 and 2016 (Abbasi, 2018) out of which no one has been executed by the courts. Astonishingly, the majority of the cases are against Muslims i.e. 730, followed by Ahmadis 501, Christians 205, and Hindus 26 (Abbasi, 2018). Whereas the international media had been

promulgating the risks to the lives of Ahmadis and Christian minorities in the wake of this law (Khoso, 2015).

Background

Of late, on the last day of October 2018, Pakistani public witnessed a life-threatening security issue in the form of endless traffic jams on the roads at the hands of a bunch of protesters. The hardliners blocked roads holding clubs in their hands and created a turmoil by burning tyres (Zafar, 2018; Hashim, 2018). The agitation perturbed almost everyone for the next four days. The chaotic situation led the government to impose section 144 of criminal procedure code (CrPC), closing educational institutes, commanding high alert on security of Punjab Assembly and other significant public offices and buildings, blocking mobile services as Tehreek-e-Labaik blocked roads and declared a sit-in protest after the acquittal of Aasia Bibi by the Supreme Court of Pakistan. Shutter down of markets and public offices disordered the smooth run of life (10 PM Headlines Lahore News HD – 31 October 2018, 2018).

Purpose

The discourse analysis reveals the discursive practices by exhibiting two faces of the picture in front of the reader through analyzing the religious discourse of various schools of thoughts in the wake of blasphemy employing RDA. I analyse the discourse on the basis of intertextuality, affective sentimentality, logic, and rhetoric. For intertextuality, I observe the valid references to support the argument and for affective the presence of sentiments like love or hate speech. However, the logic of the argument is to be judged on the basis of absence of logical fallacies and rhetoric is determined linguistically through lexical and syntactical analysis and employability of the vernacular vocabulary or the phraseology of the religious scholars.

Implications

The study implies that the religious rift among Pakistani Muslims has its roots mainly in the irreverent fiery discourse at work in the reverent institution. It has illustrated how the lexical choices provoke the masses to destroy public property in the name of religion and take the law in hand. It may help to bring a positive social change by identifying the wrong number (Hirani, 2014).

Objectives of the paper

The research endeavours to accomplish the following objectives:

- To compare the discourses of right winged scholars (who approved Salman Taseer's assassination by Mumtaz Qadri) *ulema* (scholar) with the left winged (who expressed disdain on such illegal action) saints
- To examine the discursive practices in the religious discourse of prominent religious figures whose sermons instigated a young bodyguard to assassinate the person he was

appointed to protect – a paradox and a newly emerging political religious party to bring life to a standstill in Pakistan for more than 48 hours

- To analyse the lexical choices and the syntactical structures employed by the religious scholars

Aasia's Case

Aasia's case has a history of a quarrel over a glass of water. While she was working with her peer women Mafia and Asma Bibi in the fields of purple berry (*falsa*) belonging to Muhammad Idrees, she allegedly, passed some derogatory remarks insulting the Prophet and the case was first registered at Police Station Sadar Nankana Sahib as an FIR No.326 dated 19.06.2009 under Section 295-C Pakistan Penal Court (PPC) by an Imam of the local mosque Qari Muhammad Salaam stating therein that on 14.6.2009, the accuser Asia Bibi, belonging to Christian community of the village, committed blasphemy witnessed by Muslim ladies, including Mafia Bibi and Asma Bibi and trial court convicted her. Later she filed an appeal in the Supreme Court (SC) and the court decided the matter probing it through six questions and on finding falsehood in the statements of the witnesses as a benefit of suspicion, the SC acquitted her. Now, if she did not commit blasphemy, who narrated those contemptuous statements about the Prophet (PBUH) which have been cited by Uddin (2011) and I intentionally avoid reproducing here in order not to distress feelings of the Muslims. However, the resolution of this enigma is out of the scope of this paper.

Discourse analysis unlike rule-governed algorithmic procedure does not follow a definite set of 'step-by-linear-step' rules to reach certain result (Gee, 2001: 6). Gee (2001) argues that we not only craft our linguistic expressions to suit the situation but also the way we express ourselves builds the context too. Hence, through our discourse we construct reality or our version of truth. Thus, discourse analysis implies the analysis of linguistic and discursive practices functioning in the text (whether written or spoken) to construct ideology. As political discourse marks the political persona of the party; religious discourse distinguishes the religious affinity of the scholar.

Extensive literature is available on the subject of blasphemy in Pakistan concerning minorities and especially the case under consideration explored from legal, anthropological and religious perspective but the paper in hand is a first linguistic study analyzing the religious discourse related to apostasy. However, most of the literature is defensive and partial portraying the Muslim community in favour of the law as the extremists and the following the timeline of its formulation in a military regime of Islamization as a product of dictatorial reign (Husain, 2014; Siddique & Hayat, 2008). Some have explored it to be the Hanfi perspective only and others as a tool to harass minorities including Christians and Ahmadis (Hassan, 2006; Shakir, 2015). Hence, the perils of this promulgation have stained the Islamic identity and Muslim image globally.

Research Framework and Methodology

This qualitative study implies analysis of the religious discourse through a discursive lens focusing on the constructive and performative properties of language and how speakers deploy their lexical resources in the construction of multifaceted tissues of meaning and performing action (Willig, 2014) through qualitative content analysis and gridding process of codification. After eliciting codes from the data set, I classified these into categories and determined emerging themes.

Theoretical Underpinning

Howarth (2000) advocates the diverse nature of discourses and believes in the incapacity of methods to illustrate the varying themes in discourses. Hence, he exerts that there is no single method to analyse discourse. This paper analyzes the discursive resources in the speeches of the Islamic religious scholars on the basis of a self-developed model assessing the authenticity, sentimentality, logic and diction.

Data Collection

I collected virtual data from archives of video platform YouTube, transcribed and then coded.

Sample and Demographics

Sample is representative and purposive at the same time. To represent varying perspectives on the subject under study, I purposively selected speeches and interviews of theologians of the right wing (who appropriated Mumtaz Qadri's shooting of Salman Taseer) and the left wing (who articulated their contempt on such illegal action) and encompassed the chronological period of around a decade. The incident of blasphemy case under study was reported in 2009 and took life of the governor Salman Taseer in January 2011 after his alleged blasphemy in statements against the law in 2010. I selected the sample covering not only the religious discourse that led to governor's assassination and brought the country to a standstill even in 2018 after Asia Bibi's acquittal but also the views of scholars on Mumtaz's shooting, his conviction and execution of death sentence (Khan, 2016) on a continuum. This demonstrative sample comprises five videos (four rightest and one leftist) including diverse tones of scholars ranging from aggressive to moderate. The sample encompasses Hanif Qureshi (Hanif Qureshi's sermon which made Mumtaz Qadri to Kill Salman Taseer Gustakh e Rasool khanqah dogran, 2011; Mufti Hanif Qureshi's sermon with English Subs which made Mumtaz Qadri to kill Salman Taseer, 2014), Khadam Hussain Rizvi (Khadim Hussain Rizvi Speech about Asia Bibi - Khadim Hussain Rizvi Speech about asia bibi today, 2018), Nazir Ahmad Ghazi (justice nazir ahmed ghazi says about mumtaz qadri 2018, 2018), Mufti Muneeb-ur-Rehman (Mufti Muneeb Ur Rehman Respond on Asia Bi Bi Case, 2018) and Dr Tahir-ul-Qadri (Dr.Tahir-ul-Qadri on Mumtaz Qadri & Salman Taseer murder case, 2011). Most of the religious scholars supported Mumtaz Qadri and only a few like Dr Tahir-ul-Qadri and Javed Ahmad Ghamsi had exhibited courage to voice their disapproval on media. Here the selection is based on Tahir-ul-Qadri's key role in the formulation

of blasphemy law, his enumerate lectures pertaining to legal and religious concerns and as an archetype for the leftists. The demographics of the sample are adult Pakistani Muslim scholars.

Nature of the data

The data obtained are static virtual data as neither created by interaction of different users nor likely to change over the period of time through interaction (Marotzki & Verständig, 2014). The language of the data is Urdu.

Ethical Consideration

The virtual data in the form of YouTube footages are in public access so do not need the consent of the producer and distributor. However, I have operationalized by assigning numeric representation in interpretation to remain impartial. I have shared my views on blasphemy punitive measure, existence of law concerning the exclusion of Ahmadis/Qadianis and the discussion on these subjects is out of the scope of this research paper. Hence, I have attempted to remain impartial and analytical in interpreting the data.

Data Analysis

Gridding and coding strategies are employed for data analysis. Following tabular representation (table 1 and 2) of findings and discursive resources illustrates the self-model developed for data analysis and exposes the emerging foci in the religion discourse produced in the wake of Asia Bibi's case.

Table 1. Grid of the findings

	Intertextuality (authentic, legitimate references) (+, -)	Affective Sentimentality/ emotions of anger, hate, love etc.	Logic/logical fallacy (straw man, circular argument, Ad hominem slippery slope, false dilemma etc.)	Diction Lexical choices, figures of speech, colloquial, sophisticated, or bizarre, abusive, syntax, use of repetitive tense and aspect
S1 Hani f Qure shi	(discussed case of Ilm-ud-Din and compared with him)	Anger, hated خناس) , الخبيث الفطرت كمینون كمینه بے غیرت مرتد بدبخت کتنے بکواس,	Ad hominem Character assassinated Salman Taseer with personal	Colloquial, bizarre, full of abuses, use of imperative قتل کرو, murder and kill

<p>دنیا کے بر مسلمان بچے کی آواز ہے۔ یہ دل کی آواز ہے یہ قرآن کی آواز ہے یہ نبی ﷺ کی آواز ہے۔ یہ میرے دل کی آواز ہے یہ پوری امت مسلم کی آواز ہے۔ کہ جو نبی ﷺ کا گستاخ بو وہ مرتد ہے اور واجب القتل ہے قتل کرو بہ گستاخ کا گلہ دبا سکتے ہیں۔ اس کی زبان کاٹ سکتے ہیں۔ اس کے جسم کو گولیوں سے چھلنی کر سکتے ہیں۔ کوئی قانون بمیں پکڑ نہیں سکتا</p> <p>کسی سلف کا بچہ اسے (شرم بی نہیں آتی)</p> <p><i>Pig headed, cheapster, bastard, shameless, apostate, bullshit. This is the voice of the every Muslim child in the world, this is the voice of the heart, this is the voice of the Quran, this is the voice of the Prophet, this is the voice of my heart, this is the voice of the whole Muslim community that blasphemer is denouncer and his murder is</i></p>	<p>comments and abuses</p> <p>and tense and aspect ہیں to exhibit the power of doing and performing a particular action</p>
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		<i>obligatory. Kill them. We can strangle a blasphemer, we can cut this tongue we can make holes in his body by shooting at him. No law can prosecute us. The son of a Salafi. He has no shame.</i>		
S2K hadi m Huss ain Rizv i	(discussed case of Ilm-ud-Din and compared with him)	اے تاریخ (مسلمانان واسطے اک جزبات دا سمندر بن جاندی اے۔ مسلمان اپنے آپ تو باہر ہو جاندے نیں ایس دن گستاخ رسول (دی ربائی دا وی دن اے اے پترو) (بضم ہون والی گل نہیں this date becomes a sea of passion for the Muslims. They can't control their passion. This is the same day a blasphemer has been released. O sons, this is an intolerable act.	Anger, False dilemma Circular argument, no logical argument building	Colloquial Use of abusive words (دلہ پترو) Pimp, sons Use of definitive tense and aspect of happening بن جاندی اے Use of imperative يا حضور دا کلم چھڈ دیو يا حضور نال وفاداری کرو بس۔ تیسرا راہ منافق دا اے either stop reciting the name of the prophet or stay faithful to him, third way is the way of a hypocrite
S3 Justi ce Nazi r Ahm	+ Reference to Hadith regarding love of the prophet, Sherazi's verses مین آپ کا نام لینے سے پہلے (اپنے لب ہزار بار دبو لوں I must purify my lips a	Love for prophet, Controlled emotions Calm composure سوال یہ پیدا ہوتا ہے کہ (کسی فرد کو اجازت نہیں	Logically build argument keeping the law and	Sophisticated vocabulary (به تو اس وقت قلب کی (دماغ کی کیفیت بے This must be a

ad Gha zi	<i>hundred times before I recite your name</i> References to case proceeding, reference of Salman Rushdie's case and Cartoon competition	کہ وہ کسی پر توبین کا الزام لگائے تو سلمان تاثیر کے خلاف قانون حركت میں نہیں آ سکتا۔ قانونی تحفظ (حاصل ہے) the question arises that if an individual is not permitted to charge a person of blasphemy. The law can't work against Salman. He has legal protection.	exemption in view use of simple present tense to express the facts (دائر ہوتی ہے) توبین رسالت کرتا ہے برداشت نہیں کر سکتا قتل کر دیتا ہے پھر بھئی میں سمجھنا ہو اس لے سزا نے موت (تو نبیں بنتی) Files a writ, commits blasphemy, does not tolerate, kills, even then I think, this is not an act of capital punishment	<i>state of mind and heart</i>
S4 Muft i Mun ib- ur- Rah man	— Just mentioned Narindar Singh Modi in an ironical style —	Controlled emotions Calm composure سب کے دل دکھی ہیں (ہیں) اور وہ سراپا ہے احتجاج (بین we are disheartened and we are protesting.	No argument is built as it is not applicable because this is meant for a request for negotiation However, there are some statements which are absolutely false as it was not a	Sophisticated and polite vocabulary (اور) پر امن احتجاج کا اپیل، قانونی حق ہے کرتے ہیں Use of suggestive imperative to avoid destruction قیادت تمام مکاتب فکر کے علماء سے اپیل کرتے ہیں پر امن رہیں اور املاک کو نقصان نہ پہنچا بیں خواہ وہ

		peaceful protest of the majority	سرکاری بون یا نجی بے ملک بمارا بے یہ (املاک ہماری ہیں) کسی بھی قسم کے تشدد سے گریز کریں
S5 Dr Tahi r-ul- Qadr i	+ reference to research (references on the case are presented in full length lecture of 26 hours on the law)	Controlled emotions, calm composure (میں یہ کا جملہ بولوں گا کہ فائداعظم کے زمانے میں قیام پاکستان سے پہلے انڈیا کے مسلمان ایک قوم تھے ان کو ملک کی تلاش تھی اب سائٹھ سال کے بعد ملک موجود ہے جس کو قوم کی تلاش ہے۔) <i>I must say this sentence that in the period of Quaid-i-azam, pre-partition, Muslims of India were a nation in search of a state. Now after sixty years state is searching for a nation.</i>	Logically explained through definition of blasphemy, described the causes and explained the lack of active leadership in the contemporary times <i>diplomacy and compromise, Researchable, that transfers into blasphemy, apostate or blasphemer, being a governor his position use of foreign language words (confusion, freedom, liberty, commonalities, disappear etc.) no abuses, sophisticated vocabulary, Use of if conditionals and mixture of</i>

tenses simple present, present progress and future as well

Table 2. Grid of discursive resources

Discursive resources	S1 Hanif Qureshi	S2 Khadim Rizvi	S3 Justice Nazir Ahmad Ghazi	S4 Muneeb-ur-Rahman	S5 Dr Qadri
Discourse of extremism, violence and calling for killing	+ بندوق چلانا (+ بهی جانتے ہیں - گولی مارنا بهی جانتے ہیں اور گستاخ کا گلہ کاٹتا (بهی جانتے ہیں we know how to fire a gun, shot a bullet, and behead a blasphemer	+ میرا بور (کوئی کم نہیں گردن دین تو سوا گردن کٹان واسطے اکھاں ج خون (اتریا ہووے I have nothing else to do than giving away my life, to beheaded, bleeding eyes	-	-	-
Discourse of hatred	+ مرتد اور واجب (+ القتل بن جاتا ہے زنده ربے کوئی حق بے (نہیں denouncer's murder is obligatory	+ یا حضور دا (کلمہ چھڈ دیو یا حضور نال وفاداری کرو بس۔ تیسرا راہ (منافق دا اے either stop reciting the name of the prophet or	-	-	-

		<i>stay faithful to him, third way is the way of a hypocrite</i>		
Discourse of accusation	جو بے نکالی) + سکھ کو اپنے حرم میں رکھے۔ شراب پیتا ہو۔ قرآن سے بغاوٹ جن کا منشور (ب) one who keeps a concubine in his home, drinks, rebels against Quran	- ہن جبیٹے) - گھر ان وچ بیٹھئے نیں اوہ کدھا انتظار کر رہے نیں اے یہودی ایجنت (ایجنت sitting at home who are they waiting for these <i>Jewish agent</i>	+ accused Salman and (accused judiciary for wrong trial)	+ accused media and prime minister +(accused political leadership and its incapacity to act needful)
Discourse of love and honour of the prophet	غلام پین غلام) + بیں رسول کے غلام بیں - غلامی رسول میں موت بھی قبول ہے۔ جو ہو نا عشق مصطفیٰ تو زندگی فضول حرمت رسول ہے کے پاسبان بیں پاسبان ہم عظمت رسول کے پاسبان (ب) پاسبان - <i>We are the slaves of the Prophet, we can accept death in the subservience of the Prophet. Life is nothing without the love of the Prophet SAW.</i>	+حضور دی) عزت تے پہرہ دتا حضور دی رحمت العالمینی (اے) <i>Protected the honour of the Prophet. This is the benevolence of the Prophet for the world</i>	+ (in fact not directly applicable as no such statement has been mentioned but can't be labelled as missing because of course the speaker has love for the prophet and respects him. As it is an interview, the statements are restricted answers to the question	+ جلوة محبت) رسول سے سرشار رسول اللہ کی محبت میں دبرنا (دئے ہوئے بیں <i>immersed in the love of the Messenger. Protesting in the love of the Prophet. has love for the prophet and respects him. As it is an interview, the</i>

	<i>We are the guardians of the dignity and integrity of the Messenger.</i>		statements are restricted answers to the question)
Discourse of abuses	+ خناس (حرام خورو) + الخبيث الفطرت (دل pimp, كمينه بے, كمينوں corrupt بدبخت غیرت مرتد (کتے pig-natured, cheapster, bastard, mean, shameless, apostate, dogs	-	-
Discourse of lawlessness, chaos and disorder in the country	+ we are above the law, can't be prosecuted -	+ (Salman Taseer has exemption from the legal prosecution)	- +(the nation is confused and political conditions are chaotic and people are confused of the religious doctrines)

Results/Discussion

The analysis of the discursive resources of five religious scholars both from right wing (four) and left wing (one) have revealed that the emerging themes are of various perspective with varying intensity. The speeches have been analysed for the validity of their response on the basis of authentic references, sentiments evoked or controlled composure, logic or fallacious argument building, and diction. Table 1 has illustrated the findings on the five-point items on the bases of presence and absence of the item. Whereas, table 2 has gridded the significant discursive resources available in the speech of five scholars. Presence of an item has been shown with a mark + (plus) and absence of a feature as – (minus).

Intertextuality for Authentication and Logic

Out of the five scholars only two have provided references to support their logic. Otherwise, validity of the argument is questionable. S5 is an established religious author with enumerate

publications on his credit and his detailed lectures are available on the topic. Though the speech presented here is an interview with the TV channel where he has explained his perspective on Mumtaz's case yet while building argument he has discussed the definition of blasphemy or abusers of the Prophet and mentioned the word research which has not been found in the discourse of four other scholars. However, S1&S2 are the scholars who abruptly quoted Ghazi Ilm-Ud-Din Shaheed to build their argument; no references from Quran and Hadith have been discussed. Contrarily, S3 has given reference of one Hadith to express the significance of love for the Prophet and referred to legal proceeding and verdict to build argument. The third scholar technically argued his position though from the right winged quoting from, Sherazi's verses, and reviewed legal verdict because of his past judicial experience. Justice Nazir Ghazi alleged that the act was not of terrorism but manipulatively held under anti-terrorism act (ATA). Whereas, Khan (2016) has demystified the legal standing of Mumtaz's case and its handling under ATA. Firstly, because his act of violently firing in broad daylight has left a sense of fear among public and secondly, the appellant's own proclamation that he wanted to intimidate the followers of Salman Taseer. Hence, the case was rightly upheld in ATA. However, fourth scholar's address has ironically mentioned Narin dar Modi while talking about the prime minister's meeting with him. It was a mere request for alliance with the religious alliance of all the parties and negotiation, therefore logic was not applicable as well.

Logical Fallacies

Logical fallacies of ad-hominem, circular argument, slippery slope and false dilemma have been found in the speeches of the first two scholars. The first scholar addressed the personality and character rather than commenting on the statement and instead of proving it logically, he invoked the sentiments of the audience through offensive words: جو بے نکاحی سکھ کو اپنے حرم میں رکھے۔ شراب پیتا ہو (who has kept a Sikh woman in his house as his concubine, who drinks)

His argument was circular in nature as he instead of discussing on accusation of blasphemy directly called him apostate (*murtad*) and declared his murder an obligation (*wajib-ul-qatal*) and concluded his speech on the same. Slippery slope was found in the discourse of arguments of S2 where he allegedly discussed and reached to the cliché of relating those who deny to support them as بہودی ایجنت (Jewish agent).

Sentimentality

As this matter has been a sensitive issue for the Muslims, religious discursive resources have been provoking the sentiments of the Muslims through instigation. Therefore, the discourses have been observed for the sentiments whether the speech is instigating, fiery, or speaker is calm and composed having control over his emotions. Significantly, S1 lost control over his emotions and instigated the listeners to murder, behead, and kill the contemporaries. The sentiments were infuriated and the masses enchanted slogans and his discourse being fallacious has circular argument and ad hominem. His emotionally irate discourse instigated the bodyguard to assassinate the former governor. S2 was also emotional and angry but lesser than

S1, S3, S4, and S5 have demonstrated controlled composure throughout and remained calm throughout their talk.

Diction

A religious scholar is expected to use cultured expression at least if not very enriched refined repertoire. Lexical choices of some of the scholars were bizarre and full of abuses not merely colloquial. For example, S1 and S2 uttered several abuses (bastards, bullshit, apostate, unabashed, despicable, pimp, illegitimate, cursed, sons of a Sikh), کبینہ بکواس بدخت کتے لعنتیوں سکھ کی اولاد حرام خورو۔ دلہ بے غیرت مرتد اهانت رسول پر جا کر مداحت سے اور مصلحت متنج بوتا ہے (Pig headed, cheapster, bastard, shameless, apostate, bullshit, pimp, mean, son of a Sikh.) Whereas, S3, S4 and S5 were concerned their diction was refined. S5 was exclusively articulate in his expressions like مداحت سے اور مصلحت متنج بوتا ہے (that transfers into defiling the honour of the Prophet) and (interference and diplomacy) etc.

Discourse of Accusation, Hatred, Extremism, Violence and Killing

First Scholar's speech was accusative, extremist, violent and instigative. He accused the person of being *murtad*, started off with accusation and without logically proving it, built his argument finding personal life issues and flaws in the public claiming him to be son of a sikh etc. No references from Quran, Sunnah or Hadith have been provided to prove the accusation. Similarly, second scholar also mentioned the word taking life, beheading etc. and accused the agencies and those spying, and who voted Imran Khan as well. Both the scholars expressed hatred not only for those who committed blasphemy but also for those who stay inactive and do not take revenge. Whereas the third, fourth and fifth scholars were concerned, their discourse was sophisticated, calm and peaceful. Therefore, directly calling for violence, extremism and killing had been absent in their discursive resources. However, third scholar accused judiciary for being inaccurate in the trial as he was of the view that this was not a case of terrorism so why taken up by anti-terrorism court. He accused Salman Taseer for violent remarks and instigating the emotions of the followers and lovers of the prophet. Fourth scholar accused media for being impartial in not promulgating their perspective. He also accused the prime minister for his furious speech. Fifth scholar accused the government and political leadership for the chaotic situation and confusion among the public.

Discourse of Love and Honor of the Prophet

All the scholars expressed their reverence and sentiments of love and esteem to glorify the Prophet. The examples from the text are the expressions like protectors of the honour and dignity of the Prophet and the slaves of the Messenger ﷺ حرمت رسول کے عظمت رسول کے غلام ﷺ رسوئی کے پاسبان.

جو ہو نا عشق مصطفیٰ تو زندگی فضول ہے میں آپ کا نام لینے سے پہلے اپنے لب بزار بار دیلوں عطرو گلاب سے جو جلوہ محبت رسول سے سرشار ہیں (I must purify my tongue a thousand times before I say your name scents and roses. Life is a waste without the love of the Messenger) (Immersed with the

رسول اللہ کی محبت میں دبرنا دئے ہوئے ہیں (Protesting in the love of the Messenger of Allah)

Discourse of Swearing

First two scholars blatantly abused and are famous for their swearing discourse. However, the rest of the scholars had cultured expression and avoided cursed words. Examples of swearing are already presented in the diction as well. كمینہ بے غیرت مرتد خناس الخبیث الفطرت (pig-headed, bastard, mean, shameless, apostate)

Discourse of Lawlessness, Chaos, and Disorder

Though there has been mentioning of the lawlessness and disorder in three of the speakers yet their perspective is different. S1 considered himself to be above all if taken law in hand; no court could prosecute him. Whereas, third one considered lawlessness as an incapacity of the judiciary to be impartial in their verdicts. He pointed out the vested involvement of the Ahmadi group globally against this law as if it affected them only. He found flaws in the judicial system. Nevertheless, S5 presented a different version of the chaos and confusion in the mindset of the masses who have lost their identity and confused about the fundamental principles of Islam and the significance of religiosity in their lives. He argued that before partition, we had a nation struggling to get a country. Unfortunately, now country is there but that nationhood is lost. He accused the political leadership for their incapacity to address the national issues.

Discourse of Negotiation and Reconciliation

Fourth scholar's speech was in fact a request for reconciliation and negotiation with the government. He has directly addressed the officials to negotiate with the religious party alliance to resolve the matter. However, he has also credited the support of businessmen and traders whose support aided them in this strike and protest. He instructed the religious clergy to address and promote their agenda in the Friday sermon. Unfortunately, he enacted the role of a spokesman and a mediator and his speech was a prescribed version while reading some ironic remarks it was unlikely of such a moderate person. Nonetheless, there have been several instances of falsehood like declaring the protesters peaceful and majority of the population being a part of protests. Whereas, the images portrayed on media, news and the lived experiences of the public were a reversal of the picture presented by the scholar. Probably, he himself did not believe in the truth of his statements and advised the demonstrators to stay peaceful and avoid damaging the public and private properties, once he finished his reading of the written text.

Syntactical Analysis

S1 and S2 employed imperative and S4 used suggestive imperative structures to demand the desired actions from the audiences. S1 stated kill and murder the blasphemers and behead them, whereas S2 used imperatives to remain faithful to the prophet or stop reciting his name

and *Kalma*. S4 used suggestive imperatives to advise the protesters to remain peaceful and avoid violent destruction. However, S3 and S5 used simple present tense mostly to state the facts and to present logic S5 has used if conditionals too. The syntactical constructions have revealed the underlined ideologies of the religious discourses commanding the masses to kill, and spread hatred on the one hand. However, the others have been suggesting to remain tolerant and logical.

Conclusion

Religious discourse should be eloquent and replete with metaphorical devices and refined lexis as religious scholars are role models and masses draw spiritual guidance from them. However, the discourse of the religious scholars examined here reveals that most of the scholars exercise their power and want their ideology to rule the state through their lexical choices and syntactical structures demanding for violent performative actions from the listeners. The religious scholars used accusative, violent discourse to enrage the audiences and legitimize their discourse through intertextuality of various cases like Salman Rushdie as a blasphemer and Ghazi Ilm-ud-Din as an Ashiq-e-Rasool who killed an apostate. However, their discourse could not provide valid references from Quran and Hadith to prove the verdict wrong or to establish their argument. The mystery of blasphemy laws may remain unresolved who is a true lover of the Prophet (Aashiq-e-Rasool) and who is a contemnor. Solving this riddle and enigma of Asia Bibi's case was not the purpose of this paper. The review of the discourse related to the subject under study has presented how the provocative and blazing lexemes can instigate the young generation to take law in their hands and harm the Islamic ideology and image of the Muslims globally. Muslims around the globe are believed to be fundamentalists, extremists, and terrorists; illogical, insane and blind followers. The discourse analysis of the religious speeches in this regard can inform the society to be careful while following the religious clerics with no or least scriptural knowledge misinterpreting the meanings of Islam without being a true *sufi* scholar or a mystic saint (Werbner, 1996). Globally, we need to fight the media and secure the persona of being a Muslim reviewing the Islamic religious discourse (Najjar, 2014).

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